

**Notes on Kant's
“Critique of Pure
Reason,” 2013:
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Notes on Kant's Critique of Pure Reason, Pt. 1: "Earth-into-Idea"

Kant in relation to human emotions, and to the condition of the thing-in-itself relating to "attachment," in the crass sense, to a body, the condition of "having" a body, and to the phenomenal character of the body in relation to the interior life of the noumena— that the thing-in-itself is already a self-inhering "double" means that "thing-in-itself" has no creative or demonstrative power outside its quality as a "halved," self-enclosed entity.

Kant in relation to an interrogated language, and how the language stands as representation of the mechanics of "pure reason"; the materiality of language as object-in-time and, in its palpable manifestations, numbers-in-space, creates a barrier between Kant and his discursive spine; an assumed sense of the meta-rational, which allows a direct "linkage" between what Kant wants to represent linguistically and his ability to do so. However, whether Kant's pure reason discourse amounts to a "pure transmission," with linguistic signs transparently representing the mechanics of his conceptions, and whether language is equipped to represent reason in its pure sense, is debatable.

What is the language of "pure reason"? How is the language of "pure reason" structured? How are "space" and "time," as pure or empirical intuitions, represented by language, and how much transparency is language capable of in representing categories and categorical imperatives? Kant's language has in it a "ripple effect" of concentric rings emanating from his conceptions, page by page in "Critique of Pure Reason"; but that language is an object, filling space, while also attaining to the unknowable singularity of the thing-in-itself, moves the space "around" Kant's discourse into uneasy relations with the tenets of Deconstructionism, and the arbitrary nature of the signifier. Kant is a luminescent mechanic using tools less luminescent than his own mind.

How Kant's Critique cleans itself of contradiction by sticking to the mechanics of perception; and yet the possibility of living a "mechanical" life is not a fertile horizon for the human species; what we can know and what we may not know (epistemology) is always conditioned by the affective state of our consciousness and of our bodies; and our knowledge is transmitted, sometimes through numbers-in-space, sometimes through language; for the empiricism of every expression but the mechanical, which constitutes the majority of human expressions, Kant's Critique must clean itself of its own cleanliness into an interrogation of language, affect, and the body in both generalized and specific terms; thus, Kant's Critique and "the soul" would find fruitful interaction in dialectic reasoning, against the "pure" and into the pure ground of earth-into-idea.

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Notes on Kant's Critique of Pure Reason and the Purification Chain

Earth-into-Idea— a sense of meta-rational possibility from the “mechanical majestic,” in reference to the purely cognitive, into the affective— how and why a priori intuitions, as a primary mode, can be purified by the secondary mode of “the soul” (as one possible constituent level of human consciousness), its own intuitive sense of space and time (as registered not only by cognition but by affect) in reference to the absolute empirical condition of individuation. In other words, a “soul” is situated within a space between which must take Kant's formulations as also Space Between, in some ways “against” it, a primary mode to its secondary mode but one half-denied by an essence of examined data pertaining to individuation nonetheless, which is halved in itself by the dictates of time and space as a priori intuitions. What the soul knows it knows “past” a priori intuitions, into a posteriori intuitions, chosen representations of formal earth-into-idea.

What acknowledged individual and individualized will can do (for already-individuated “souls”) to purify (for itself and others, in text) the primary modes of Kant's idea, Ideas, or Ideals— express the cognitive-affective conditions of individuation in such a way that the possibility of cognitive “purity” and pure reason is represented as precisely as possible within the context of linguistic expression, in the interstices where will can be tamed, lulled, mortified, or charmed into evincing characteristics of “soul,” linked by meta-rationality from the a posteriori to the a priori against the merely mechanical: a site for responses and responsiveness, the necessary empirical against which Kant's formulations must subsist.

Why Space Between is what connects Kant with the Purification Chain— the fact that Kant's formulations are “air-tight” in their precision “around” the issue of individuality-within-reason (an adjunct conception to earth-into-idea, and a half-analogue to the principle of sufficient reason, difference, etc), how it must account for the beyond-mechanical (meta-rational) Space Between in human consciousness, and that the correlative secondary mode to Kant's primary mode (which is necessarily a site for greater formal rigor of conception) has its own a priori intuitive structure in relation to the impersonal mechanisms which determine our empirical existences as noumena and phenomenon in space and time.

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